

The PULPIT

A Periodical of Contemporary Preaching

FEBRUARY 1948

Abraham Lincoln: Apostle of Brotherhood

By EDGAR DE WITT JONES

How Much Can We Be Changed?

By RALPH W. SOCKMAN

The Joy of Being a Christian Today

By J. LEIGHTON STUART

The Grace of Our Lord Jesus Christ

By PETER H. PLEUNE

The Value of a Man

By SAMUEL W. BLIZZARD, Jr.

Called to be Saints: SUGGESTED READINGS FOR
THE DEVOTIONAL LIFE

By THOMAS S. KEPLER

SERMON ILLUSTRATIONS

Contributed by Readers of
The PULPIT

The Land of Boredom

Arthur Schopenhauer, the philosopher, in his essay "Personality, or What a Man Is" makes the statement that the two foes of human happiness are pain and boredom. He also insists that if we are fortunate enough to escape one we will approach the other. We of America look with horror on the pain of Europe, but we fail to realize that having escaped pain we have fallen into another pit. In 1945 we spent \$1,306,514,314 at race tracks, \$7,000,000,000 on liquor, \$1,200,000,000 on jewelry; and these are only a few of our organized attempts to escape boredom. If Europe is the desert of pain in the world of our day, the United States can acclaim itself as the land of boredom.—*C. T. Garriott, Community Church, Homewood, Ill.*

Today's 'Hunger for Affirmations'

Van Wyck Brooks writes that he sees on every hand "a hunger for affirmations, for a world without confusion, waste or groping, a world that is full of order and purpose." Says J. Donald Adams: "We are still groping, but the groping is definitely in the direction of something to affirm, something in which to believe." In our drama, fiction, biography we are showing the symptoms of those who are engaged in a feverish quest for "invisible means of support." With deadly accuracy May Sarton has diagnosed the need of the hour: "Return to the deep sources; nothing less will nourish the torn spirit, the bewildered heart, the angry mind: and from the ultimate duress, pierced with the breath of anguish, speak for love."

So the tables have been turned. Whereas we are accustomed to think of a voice crying in the wilderness as some inspired prophet bringing the message of a saving God into the confusion of society, today we have it in reverse. There is literally a yearning, a seeking, a questing so obvious that we may well speak of "This wilderness crying for a Voice."—*Arnold A. Brown, Community Church, Durham, N. H.*

Which Will We Choose?

When the first atomic bomb was exploded in New Mexico, the desert sand became fused green glass. Recently archeologists were digging in the Euphrates valley. They found a layer of agrarian culture, estimated to be 8,000 years old. Underneath

that they came to a layer of herdsman culture, still older. Below that they came to a layer of caveman culture. Still below that they found another layer—of fused green glass!

Did mankind once before discover the atomic bomb and destroy itself? We do not know. But we do know that today, it is either the fire that makes fused green glass or the fire of Pentecost that makes new creatures. Which will we choose?—*Lewis R. Rogers, First Presbyterian Church, Cushing, Okla.*

'Of How Much More Value'

In this West Virginia county the death records in the courthouse do not go back farther than the year 1852. Anyone who wishes to find when an early ancestor died must refer to the volumes entitled, "Settlements of Estates." If the ancestor owned a wagon or a horse or a sheep, there will be found an exact court record of the settlement of his estate. From that information one can learn approximately the date of his ancestor's death. But Jesus said: "Of how much more value is a man than a sheep!"—*Durward B. Brown, Central Methodist Church, Wheeling, W. Va.*

'One Hope for the World'

It was in February of last year, in the Washington-Youree hotel in Shreveport, that I had an interview with one of the truly great men of this generation. We were both veterans of the First World War. During the last war he held one of the most strategic posts in the American diplomatic service—to England—while I was back in the Chaplain Corps. That day John Winant paced the floor as he slowly talked. But suddenly he turned and said: "Mr. Teterick, there is little hope left in a world of despair outside the teachings and practice of the life of Jesus. You of the clergy hold a great responsibility. It requires great courage. I trust that you will do your duty."

Several months later John Winant had finished his war memoirs. He was weary and exhausted. Was his work and that of others like him futile? Was life itself futile? Was there no hope for the future? Was there no use fighting further for peace, for brotherhood? The exit that he took was a poor one for so great a life and so loving a soul. Would that he might have had some friend five minutes before who could have said to him: "Mr. Ambassador, there is little hope left in a world of despair outside of the teachings and practice of the life

of Jesus. All men and women of fine faith hold a great responsibility to live truly in these days of mighty decision. I trust that you will continue to do your duty."—*Guy C. Teterick, First Methodist Church, Miami, Okla.*

The 'Conversion' of Schweitzer

When Albert Schweitzer was 21 and already showing the versatility of skills which would lead to fame in any one of several professions, there came to him, as he describes it, a voice. "You must pay," said the voice in his heart. "Pay? How?" "In service to those who have not known happiness, to those who are starving in body or soul, to those who are writhing in pain. You, who are not starving, you who do not know what pain is, you laden down with blessings, owe a debt." "Is not scholarship service? Thought? The pursuit of truth? The sweeping away of ignorance and conventional conceptions? Is not art service?" "The fortunate of mankind are called to a more immediate service." "What kind?" "The service of the heart and of the hand. The simple, unheroic act, the persistent day-in-and-day-out giving of yourself to people who cannot possibly compensate you for what you give." "All this?" "Is it too much?" "No, it is not too much for what I have had, for what today I possess."

So there, when he was 21, he made a covenant with himself and with his God that for nine years, until he was 30, he would give himself to scholarship and to art, and thereafter to the service of mankind.—*Clark W. Hunt, Asbury Church (Methodist), Crestwood, N. Y. (Based on Hagedorn's biography of Schweitzer)*

Lacking—Character

When the Disarmament Conference met in Stockholm something over two years ago, Albert Einstein was present. He is reported to have said: "We have the best brains of the world here. We have the material resources of the nations at our hands, but with all these this conference will fail in its purpose because we lack character here." If character is the hope of the world, and it is, and if the church is the source of character, and it is, no leader or member of the church needs to feel frustrated since he may have a truly great part in confronting the tremendous issues now facing mankind.—*Thomas Anderson, Central Congregational Church, Atlanta, Ga.*

THE EDITOR'S PAGE

The Event of the Month

AT LAST, there has emerged a cooperative agency through which the voice of Protestantism can make itself heard in defense of the principle of separation of church and state. This constitutional principle has been violated, and is threatened with further

Protestants and Other Americans United

violations, by our law-makers and the administrators of our laws. The free churches of the land, whose own religious liberty is imperiled by these violations, have adopted strong resolutions in protest, but have had no way of implementing their words with concerted action. No doubt the wide publicity given to a new organization called "Protestants and Other Americans United for Separation of Church and State" has reached every reader of *The Pulpit*. A Manifesto setting forth the aims and spirit of this organization has received more ample attention in the press than any pronouncement originating in Protestant sources in many years. It was prepared and signed by a committee consisting of Dr. Edwin McNeill Poteat, president of Colgate-Rochester Divinity School; Methodist Bishop G. Bromley Oxnam of New York; Dr. Louie D. Newton, president of the Southern Baptist Convention; Dr. John A. Mackay, president of Princeton Theological Seminary; and the editor of *The Pulpit*. Dr. Poteat is president of the organization and E. H. De Groot, Jr., is treasurer, with offices at 924 Colorado Bldg., Washington, D. C., where checks may be sent to enable the organization to begin far-flung operations throughout the nation. To the same address orders should be sent for pamphlet copies of the Manifesto, now available at 60 cents for twelve copies, \$4.50 per hundred, and \$40 per thousand. It is planned to extend the organization into every state where religious liberty is imperiled, and to acquaint Congress with the fact that Protestantism is alive to the situation that has arisen.

The Book of the Month

GOD AND MEN. By Herbert H. Farmer. Abingdon-Cokesbury Press, \$2.00.

HERE is a book that illuminates the Christian faith in a manner more satisfying than any I have read in a long time. It is written by one of England's most distinguished theologians, a Cambridge professor, well known in this country where he was formerly a professor in Hartford Theological Seminary. It is an expansion of the author's Lyman Beecher Lectures on Preaching delivered at Yale University. The book, however, does not deal with the art and techniques of preaching, but with the content of the gospel which the preacher proclaims. It is as profound

in its understanding of human nature as in its understanding of the gospel itself. Yet Dr. Farmer writes with a simplicity of style and language that will fascinate and instruct any layman of average intelligence and, of course, every minister who reads this review. His discussion of science and the kind of knowledge it produces, in contrast with the kind of knowledge given to religious faith by revelation, is a masterpiece of keenness and clarity. I cannot in this space make this point clear; nor can I even suggest the author's equally brilliant setting forth of the Christian revelation. This book will renovate and reorder your mind with respect to the nature of the Christian gospel.

A Thought for the Month

HUMAN NATURE, if history is a fair witness, cannot go on in any one direction, be it good or bad, indefinitely. It plays itself out, exhausts itself and returns in the opposite direction. Our progress is by pendulum swings but the pendulum does not always swing back to the exact opposite point—sometimes it touches a point a little ahead of where it was before. This

The Swing of the Pendulum

marks a zigzag course for human progress. We are now reaching, I believe, the limit of one of the most significant movements in man's history—the movement away from authority into increasing liberty. For three centuries and more, mankind has been discarding its restraints—its political restraints for something called democracy; its economic restraints for something called free competition; its cultural restraints for something called scientific objectivity; its religious restraints for something called humanism; its ethical restraints for something called self-expression. I believe that this movement has gone too far and is now beginning to exhaust itself. Human nature can endure to be bad only so long, just as it can endure to be good only so long, or free only so long, or bound only so long. Satiety and fatigue overtake us. The pendulum then swings back. We now have our freedom and we do not know what to do with it. We shall be busy in the coming years in finding again some principle of discipline. It will not be found in the authority of king, or lord, or pope, or book, or superstitious taboo. I wonder if we are not ready for a new unveiling of the face of Christ—some fresh disclosure of him as of one upon whom our eyes have never looked before, one who alone can command the last full measure of our allegiance. Even now he seems to be walking on the shore of our sad and restless world and calling: Follow me!

Charles Clayton Morrison

Abraham Lincoln: Apostle of Brotherhood

By EDGAR DE WITT JONES

Blessed are the peacemakers, for they shall be called the sons of God. Jesus

His heart was as great as the world, but there was no room in it to hold the memory of a wrong. Ralph Waldo Emerson

His is the gentlest memory of our world. Robert G. Ingersoll

ALMOST any way we look at him, Abraham Lincoln was a brotherly man. On one count, he was remarkably free from petty prejudices; on another, his sense of humor saved him from returning in kind the ugly epithets flung at him by fanatical contemporaries who goaded him unmercifully. The "prairie lawyer," as Vachel Lindsay called him, was given to listening to "the still sad music of humanity," and no other occupant of the "Executive Mansion," as Lincoln dubbed it, was a better exponent of the credo that "a man's a man for a' that"—a poem, by the way, he dearly loved.

To be brotherly is to be kind, is to be considerate, is to be just, is to possess an understanding heart. Lincoln was all of these grand qualities, and he was more. Whether he inherited or achieved these graces no one can say. Perhaps both are blended in the portrait of his complex personality. We know but little of his mother, and not a great deal about his father. What we do know of Nancy Hanks Lincoln is that she was gentle and of an affectionate nature. Of his father we glean from fragmentary sources that in a rough way Thomas Lincoln was a well disposed pioneer, illiterate but not unintelligent, and quite able to live on good terms with his neighbors.

This we do know: Young Abraham was never a trouble maker, but always eager to make friends, not enemies. He had a well established reputation early in life as a defender of "the under dog," revealed a kindness for dumb animals, and was without the lust to kill that was so common among the pioneers, who believed they must conquer by force the wild wilderness way. This brotherly nature of Lincoln was ever in evidence throughout the Indiana and early Illinois years. So was this youth father to the man!

"When people talked of Lincoln," writes Carl Sandburg, "it was nearly always about one or more of these four things: (1) how long, tall, quick, strong, or awkward he looks; (2) how he told stories and jokes, how he was comical, or pleasant, or kindly; (3) how he could be silent, melancholy, sad; (4) how he

was ready to help a friend, a stranger, or even a dumb animal in distress."

I

The acid test of a man's nature is the measure of his conduct in his home, among his children and with his wife. Lincoln met this severe test nobly and with a patience sublime. He was all tenderness with his high-spirited Mary, and only in rare and exceptional cases did he chide or rebuke her. In so doing he was the greater sufferer of the two. His restraint on such occasions was marked with a deft considerateness.

He was never the martinet in his home; quite the contrary, he treated his lively little boys, Willie and Tad, with an indulgence that sometimes startled and more often amused his secretaries. He endured the pranks of these lads with good-natured tolerance, even when they played hob with his inkstands and scattered important papers in profusion on the floor of the office.

As a family man Abraham Lincoln was all a husband and father should be, with a noteworthy leaning to the side of gentleness, and a vast forgiveness. Marriage is a school of discipline, and its lessons often hard and exacting for both husband and wife, and of this the Lincolns knew full well.

II

War tests men, and women likewise, to the marrow of their souls. It vexes men's judgments and distorts their vision so that they become myopic and often blind to truth, justice and mercy. During the fierce war years Lincoln never once made a speech or wrote a letter in which the poison of hate entered, or corroding partisanship pervaded. He never denounced the enemy in scurrilous terms, or waved "the bloody shirt." It was simply not in him to do this, although others could and did this rattling of the sword and the calling of vile names. He could be firm, and speak or write in majestic indignation, with the fire and fury of the ancient prophets. But even then his diction was lofty, and he dealt with principles rather than personalities.

Often he was "slow to smite and swift to spare." Thus he could say and mean it: "I have not only suffered for the South: I have suffered with the South." That suffering was written on his furrowed face and discernible in the tones of his voice. Only those who themselves have suffered can successfully comfort others who journey through the valley of the shadow. Lincoln's letter to the Widow Bixby is known the world over; the letter which follows, written to Miss Fanny McCullough of Bloomington, Illinois, deserves to be known more widely than it is:

Executive Mansion, Washington,
December 23, 1862.

Dear Fanny: It is with deep grief that I learn of the death of your kind and brave father; and, especially, that it is affecting your young heart beyond what is common in such cases. In this sad world of ours, sorrow comes to all; and to the young it comes with bitterest agony, because it takes them unawares. The older have learned to ever expect it. I am anxious to afford



some alleviation of your present distress. Perhaps relief is not possible, except with time. You cannot now realize that you will ever feel better. Is not this so? And yet it is a mistake. You are sure to be happy again. To know this, which is certain to be true, will make you less miserable now. I have had experience enough to know what I say; and you need only to believe it, to feel better at once. The memory of your dear father, instead of an agony, will yet be a sad sweet feeling in your heart, of a purer and holier sort than you have yet known before.

Please present my kind regards to your afflicted mother.

Your sincere friend, A. Lincoln.

War with all its attendant bitterness could not harden the compassionate heart of Abraham Lincoln.

Once when the dreadful conflict was at its zenith, partisanship rampant, and emotions drenched with hate, a revealing incident took place at the White House. A reception was on and the President spoke hopefully, kindly, about the South. Instantly an elderly woman indignantly asked him how he could speak in such a manner of the enemy, and he replied ever so gently: "What, Madam? Do I not destroy them when I make them my friends?" There is no answer to such wise speech. No man in public life throughout our long history knew so well or practiced more perfectly the fine art of *un-making* enemies as did Abraham Lincoln.

III

Prejudice tests men; tests them sorely; prejudice of race, and creed, and class. Prejudice, intolerance and ill will are longtime foes of brotherhood. How grandly Lincoln rose above both the petty and the base prejudices that ride human beings like "The Old Man of the Sea"! Look at the shining record and rejoice in one so free from this blight as was the man who led the nation through four purgatorial years of war without hate in his heart.

Along about 1853 and continuing for several years, a secret political party emerged in the United States, the object of which was to render politically powerless, through stringent legislation, those other than native Americans. It was popularly known as the "Know Nothing" party—so named because, when asked about it, the members replied, "I don't know." This party was a forerunner of "The American Protection Association," popularly known as the "A.P.A.," and later the movement known as the "Ku Klux Klan." In each instance many good citizens mistakenly aligned themselves with these organizations only to regret it later as the movements ran amok and did vast harm.

Abraham Lincoln's opinion of the "Know Nothing" party and similar movements was stated in a letter which he wrote to his intimate friend Joshua F. Speed, under the date of August 24, 1855. He said:

"I am not a Know Nothing; that is certain. How could I be? How can anyone who abhors the oppression of Negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.' We now practically

read it 'all men are created equal, except Negroes.' When the Know Nothings get control, it will read: 'All men are created equal, except Negroes, and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy."

Abraham Lincoln was the first President to appoint a Jew a full-fledged minister to a foreign power, the post of Minister to Italy having been offered to and rejected by Sigismund Kaufman of New York.

Mr. Lincoln appointed a Jew by the name of Einstein as United States Consul to Nuremberg, Germany, destined to be in time the world capital of anti-Semitism. When General Grant in 1863 promulgated an order excluding all Jews from his department, President Lincoln promptly revoked it. Such an act was alien to his nature.

Lincoln was the first President to appoint a Jewish army chaplain, Dr. Arnold Fischel of New York getting the appointment in 1862 after Congress passed special legislation making it legal.

IV

It is said that when Arthur, Duke of Wellington, surveyed the battlefield of Waterloo after his triumph there, he sadly remarked: "Next to a great defeat, the saddest thing in all the world is a great victory." Whether Lincoln was acquainted with this wise saying of history we do not know; anyhow, he knew the truth of the observation and planned to manage the victory over the South with compassion and justice. He loved to think of the recreant states as part of the one big family which had wandered away from home, and he planned to welcome them back and help them to set about keeping house again. No, he would not kill the fatted calf or put a ring on their fingers, but he would, God helping him, destroy the spirit of hate and vengeance which he knew rankled in the hearts of many.

There is a scene in Drinkwater's play, "Abraham Lincoln," that is not easy to describe in speech or do justice to on paper. The President is alone in his office. He goes over to a wall map and stands before it—a map of the United States. Suddenly he lifts his long arms in a gesture of embrace, as if he sought to draw to his bosom the reunited country—all the states—back home again—and to stay!

When the news came of the surrender of General Lee's Army of Virginia near Appomattox, President Lincoln received it, not with exultation, but with a deep, quiet sense of relief and a vast thankfulness. The great hour had come and he was ready to meet it in a spirit of conciliation. Gideon Welles, Secretary of the Navy in the Lincoln cabinet, in a magazine article gave a vivid description of the meeting of the President's official family which took place on the morning of the fatal 14th of April, 1865. Reconstruction of the Southern States was the principal subject for discussion, and a tone of severity was in the speech of some. Secretary Welles reported the President as saying:

"I think it providential that this great rebellion is

crushed just as Congress has adjourned and there are none of the disturbing elements of that body to hinder and embarrass us. If we are wise and discreet we shall reanimate the states and their governments in successful operation, with order prevailing and the Union re-established before Congress comes together in December. . . ."

"I hope there will be no persecution, no bloody work, after the war is over. No one need expect me to take any part in hanging or killing those men, even the worst of them."

"Frighten them out of the country, open the gates, let down the bars, scare them off"—throwing up his hands as if scaring sheep—"enough lives have been sacrificed."

"We must extinguish our resentments if we expect harmony and reunion. There is too much of a desire on the part of some of our very good friends to be masters, to interfere with and dictate to those states, to treat the people not as fellow-citizens; there is too little respect for their rights."

Thus spoke the Apostle of Brotherhood, whose sane and spacious statesmanship was equal to the stupendous task.

It is the night of April 14. The tired but happy President seeks relaxation with his wife at Ford's Theater. He sits at east in his comfortable chair, still dreaming of a peaceful and just re-establishment of the Union, when a pistol shot rang out. And the lips of prophecy were dumb!

V

Thomas Curtis Clark, in his sonnet entitled "The Victim," with rare insight interprets the Apostle of Brotherhood and his apotheosis:

Why was it that this man of guileless heart
Should bear the burden of the whole world's guile?
To him the smallest bird was sacrosanct,
And every child deserved of heaven's smile;
Yet cruel centuries of human hate
Made him their victim—trapped by time and fate;
Nor did he quail, there was no other man
In all the earth whose soul could bear the load;
Nor was there any standing at his side
Whose word could help, whose spirit felt the goad
Of Destiny, the urge of Cosmic Right.
He did not fail, this man of gentle might;
He took the load, and facing tempests grim
Climbed Calvary—then night enveloped him.

In the convention of 1864 which renominated Lincoln, the chairman of the Illinois delegation stood up and without coming forward, said this: "The people of the state of Illinois present to the people of the United States as candidate for the Presidency the name of Abraham Lincoln—God bless him!"

Today the people of the world exclaim: "God bless the memory of Abraham Lincoln—Apostle of Brotherhood!"

IT IS FAR better to be slow in our time than by thoughtless haste do what may bring down upon those who come after us the calamities that have befallen ourselves.

LORD INVERCHAPPEL.

How Much Can We Be Changed?

By RALPH W. SOCKMAN

CONSIDER for a moment how much cold water has been poured on the world's ideals through the spout of these words, "You can't change human nature." For instance, a civic reform begins to stir a city. Earnest citizens arouse themselves to cleanse the

community of vice and corruption. Then the cynics come forth with their sneering comment, "You can't change human nature"; and the reform movement is left limping halfheartedly toward an ignoble end.

Again, millions of youth are enlisted in a war with the promise of insuring a peaceful world. They struggle, they die, many come back crippled, and the rest return to meet the pessimistic prattle: "But after all you can't change human nature;



man is a fighting animal; always has been, always will be; therefore wars are inevitable." Succumbing to such skepticism, the survivors of one war begin to prepare for another and international peace machinery like the United Nations is weakened.

The late Benito Mussolini, whose so-called dynamic realism twenty years ago was impressing his own people and many of ours, declared, "There is no revolution which can change human nature." Holding this belief, he banked on humanity's worst elements, capitalized its greeds, developed its deceitfulness, until at last he became the victim of its brutality and was left hanging by the heels, reviled by his own revolutionists, whose nature he had certainly not changed.

CAN A LEOPARD CHANGE HIS SPOTS?

So stubborn is man's resistance to permanent reform that a prophet like Jeremiah could look at the evil-doers of his own generation and cry: "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good, that are accustomed to do evil."

But this pessimism about the possible improvement of human nature runs counter to the convictions of our leading psychologists, philosophers and religions. Dr. Karl Mannheim, the late eminent European psychologist, wrote: "It is by no means true that we must order our society to the dictates of an immutable human nature."

In the realm of philosophy, Professor Hocking of Harvard asserts that human nature is the most plastic part of the living world. Of all animals, it is man in whom heredity counts for least and conscious building forces for most. Consider that man's infancy is longest, his instincts least fixed, his brain most unfinished at birth. Man differs from other living beings in the vim and deliberate intention of his self-shaping. Hocking

sums up by saying: "To anyone who asserts as a dogma, 'Human nature never changes,' it is fair to reply, 'It is human nature to change itself.'"

OPTIMISM OF THE SCRIPTURES

When we turn to the sphere of religion, we find that the great ethnic faiths have spoken ill of original human nature, but they never despair of its possibilities. Our own Hebrew-Christian faith holds ever before men the promise of improvement toward the image of God. The prevailing attitude of the Old Testament prophets is in line with Isaiah's passage: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow."

After God invaded humanity in the Incarnation, Jesus' life and love so fired the hope of redeeming human nature that the New Testament is luminous with promises of walking in newness of life and with visions of a new world wherein dwelleth righteousness.

Among all these assertions about men made over, I want to single out one because it carries an air of change already accomplished and also because it conveys the secret of continuing that improvement. Paul is writing to the Colossians. He is very specific about some of the sins his readers are to abhor. And here is the reason: "Seeing that ye have put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of him that created him."

PUTTING OFF THE OLD MAN

Note what Paul mentions first in changing human nature: Discard the old man. This is really the second step, but let us look at it first.

The discarding of old sins depends somewhat on how and why we do it. Some persons leave off a sin only after they have worn it out. A man may grow tired of a sin and put it behind him without undergoing any change of heart for the better. A Casanova may weary of a mistress and cease his sinful relationship, but that does not make him a faithful lover. During the period of self-indulgence which followed World War I, a young devotee of the so-called self-expression through removal of all inhibitions confessed, "We took what we wanted until we no longer wanted what we took."

So some persons run through sin after sin, leaving their outworn shells by life's unresting sea of selfishness. There is no virtue in that. But Paul was writing to the Colossians about sins they were ashamed of and not merely tired of. He mentions anger, wrath, malice, blasphemy, filthy communication, lying, fornication, covetousness. Why were they through with these? Because they "had put off the old man and put on the new man."

'OVERCOME EVIL WITH GOOD'

The apostle uses a figure of speech suggesting the changing of an old garment for a new one. Suppose you buy a new overcoat. You say, after you get that new overcoat, you seldom have an occasion which is not special enough to wear it. Why? Because, once

having the new coat, you lose respect for the old one. It looks shabby. Such was the apostolic way of ridding oneself of old sins. Put on the new man and the old sinful self looks shabby.

Yes, the Christian principle is, "Overcome evil with good." The attraction of goodness is the superior strategy in the overcoming of evil. Evil is to be driven out as darkness is to be driven out, for evil is the absence of good as darkness is the absence of light. We cannot drive darkness out of a room with a fan or a sword. We turn on the light and the shadows flee away. Similarly, the best way to conquer a bad habit is not to set the teeth and focus the mind on fighting the temptations. That only fastens the sinful thing more firmly in the imagination and strengthens the tendency toward it. The better way is to fill the mind with good ideas to displace the bad; or in Paul's figure, to put on the new man and make the old sinful man look shabby.

CLEAN-CUT BREAK WITH THE OLD

Here is involved the principle that growth involves outgrowing, which means a continual dying of the old. Listen to these words of May Sinclair in *The Tree of Heaven*: "For the awful thing about your children was that they were always dying. The child Dorothy was dead and in her place was a strange big girl. The child Michael was dead and in his place was a strange big boy. And Frances (the mother) mourned over the passing of each age. You could no more bring back that unique loveliness of two years old, of four years old, of seven, than you could bring back the dead. Frances knew that all this dying was to give place to a more wonderful and strange life. But it was not the same life; and she wanted to have all their lives about her, enduring, going on at the same time. She did not yet know that the mother of babies and the mother of boys and girls must die if the mother of men and women is to be born."

No, we cannot keep the outgrown life with us in the process of growing up physically. Nor can we keep the outgrown sin if we are to grow up with Christ. There must be a clean-cut discarding of the old.

Moreover, this putting off the old and putting on the new cannot be done piecemeal. You would not go to a tailor and say: "The right sleeve of my coat is out at the elbow; will you put a new sleeve on?" Then a few weeks later, go back to the tailor and say: "My left trouser leg is worn at the knee; will you please replace it?" We do not replace our suits in such piece-at-a-time fashion. Remember how Jesus warned against putting new cloth on old garments and new wine in old wine-skins. A Christian character is not formed as a patch-work affair. It is a putting off of the old man with his deeds and a putting on of the new. Our fathers used to call this process conversion. If that is too old-fashioned a word for you, my friends, I am sorry; for I cannot use any better one and still preach the gospel of Christ.

AFTER CHRIST'S IMAGE

Now let us look at what is really the first step in Paul's formula for changing human nature. It is this: "Determine the image of the new man."

Mere dissatisfaction with the old way of life is not enough to give us a goal for the new way of life. Therefore the apostle says: "seeing that ye have put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of him that created him." Paul held before man a pattern of renewal in the image of his Creator as given in Christ.

Now it is necessary for man to have this divine image before him in order to supplement and correct his efforts to determine the kind of new man he wants to be. A French writer has instanced Shakespeare's Falstaff as disproof of the notion that right and wrong are ultimate qualities of the universe; for, said he, who can approve Falstaff's principles and practices and yet who could willingly consign him to hell? And we might add, who can pick out the traits of Falstaff which make him likable and quite separate them from some of the qualities which were deplorable? We all have persons we admire and copy. Can we pick out abstract qualities from various admired characters and put them together into a living character? No, it is hard to make a synthetic ideal of the new man we want to be. We have to go back to the real thing—and that is found in the image of him who created us, an image given in Christ.

Moreover, we need this divine image to correct and supplement our self-analysis. We may study our inner drives and desires after the fashion of Freud and conclude that the ideal life is the one which gives satisfaction to the most impulses in our nature. Professor Holt, in his book *The Freudian Wish*, evolved this rule for releasing our instinctive energies: To find such a mode of satisfying any wish that all other wishes may be satisfied.

FINE PHRASES ARE FUTILE

Well, try that on yourself. How many wishes have you to be satisfied? Since Christmas, some man in my neighborhood has been practicing daily on a cornet. The other day, as I sat trying to collect my thoughts while he was blowing them away, I began to wonder how many notes and combinations of notes are possible to a cornet. I seem to be hearing more every day. So with these natures of ours; if we try to satisfy all our wishes we get lost in a chaos of desires from which it is impossible to find harmony. If we are to play on this complex instrument called the self, we need a Master to teach us, to furnish the score and to fulfill our powers. And the centuries join with Saint Paul in saying that such direction comes from the image given in Christ.

Furthermore, we need this divine image to safeguard our goals of social change. After Japan's invasion of China, Stanley Jones reports, a Japanese broadcaster "interpreted" her country's war aims. She said: "We in Japan do not believe in right and duty—they are occidental ideas—we believe only in living and helping others to live." But the Japanese atrocities in China demonstrated what can be done with such high-sounding words when greed and lust guide a nation in interpreting what it means "to live and help others to live." Let us not be fooled by such fine phrases as "the welfare of humanity" and "reverence for personality." Such words are not reliable guideposts but mere

weathervanes which veer with the wind of passion and public opinion unless they are fixed in God. As Justice Harold McKinnon of San Francisco so cogently points out, "No people can be secure in their rights any further than they believe that their rights are derived from God."

How much can we be changed? The apostolic answer is: "We can put off the old man with his deeds, we can put on the new man, provided we determine the kind of new man we wish to be according to the image of him who made us, which image was given us in Christ."

WHAT FOLLOWING CHRIST MEANS

And finally, note the third feature in this process of change: "Develop the new man."

Here we touch the point where evangelism and reform so often fail. The evangelist cries: "Come to Jesus. Put off the old man. Put on the new man." And when we bring our sinful selves into the presence of Christ, with his purity, our consciences are smitten and we set our wills to lead a new life. But that is not enough. Listen to Paul: "Put on the new man which is renewed in knowledge after the image of him that created him." The conversion of the will must be followed by a cultivation of the imagination, the reason, the tastes.

If we are to follow Christ, we must keep his image ever fresh. That is why we need to worship. We go to church where the gospel is retold, where the symbolism and the ritual remind us of the Christ. Whatever captures the imagination controls conduct. Why is it harder to walk a twelve-inch plank across a mountain ravine a hundred feet deep than to walk the same plank placed across a ditch five feet deep? Because in the former case the idea of falling becomes steeped in fear and fixed in our imagination. Yes, imagination is so strong that it wins the campaign against will power. And if we allow the imaginations of our children to be captured by comic strips and crime thrillers, we can foresee what the effect will be. Their minds, both young and old, need to be renewed after the image of Christ if we are to follow him.

This involves knowledge as well as imagination. Young people go through confirmation classes and join the church. Then they cease their study of the church's teaching. One of the weakest points of the Christian church is that it is not a studying church. Too many of us cannot give a reason for the faith that is in us, with the result that we have no answer when doubts or disaster assail us. The image of Christ must be renewed in knowledge, and no one ever becomes too wise to learn more about the unsearchable riches of Christ.

TOWARD THE CITY OF GOD

If we keep renewing the image of Christ in our imagination and reason, our tastes and emotional attitudes take on his qualities. Oh, the old drives and instincts of our human nature remain, but their direction is changed. An Augustine remains a man with passions but they become channeled toward the City of God. A William Booth does not lose his pugnacious

instinct but he becomes General William Booth of the Salvation Army, a gallant fighter against sin rather than a killer of sinners.

How much can we be changed? Well, the centuries have not made ours a world of saints, but they have made some saints. And when I see what changes have been wrought in individuals, and then think of the new organizations now at hand for social, civic and international improvement, I feel like shouting to the cynics: "Only God himself knows how much human nature can be changed."

And the Son of God went to the cross telling his followers to pray: "Thy kingdom come, thy will be done on earth as it is in heaven." Did Jesus fool his followers with a false hope and die a deluded dreamer? I, for one, do not so believe.

The Value of a Man

By SAMUEL W. BLIZZARD, Jr.

"What is man that thou art mindful of him?" Psalm 8:4 a.

WHEN Dr. John R. Williams, pastor of the First Presbyterian Church, Wooster, Ohio, returned from Washington after having acted as chaplain in the House of Representatives for a day, he recorded some observations in his parish paper. You may be interested

in his remarks. "On the floor of the House we met many of the congressmen and had a close-up view of many others. Along the road of life we have traveled, we have met quite a few people in high and low stations and in almost every manner of circumstances. Sometimes we are fooled, but most of the time we can tell whether or not a man is a pompous fraud, a stuffed shirt, a posing egotist — or whether he is sincere, genuine



and able. We can tell, usually, after listening to a speaker for a few minutes whether he is a windbag or whether he really has something to say. We are not awed or impressed by a title, a haircut, a monocle, a clothes-horse, or a Barrymore pose. At close range we liked most of the congressmen we saw and met."

HOW ASSESS A MAN'S WORTH?

We learn, as the result of experience, to estimate a man's worth. By some method we place a price on his head depending on how he impressed us. When we have assessed a person's worth, we place him somewhere in our scale of values. His position and status in our sight depend on how nearly he approximates our ideal man. If he is worth his salt we put him in the upper brackets, but if he does not measure up to our

standards of a man we put him in the lower value brackets.

In our appraisal of the value of a man we have different standards. They tell me that in Washington, D. C., the first question asked about a man is this: Where does he come from? What is his home town? Does he represent New York city or Springfield, Illinois? In Washington, willingness to listen to a man is largely determined by the constituency he represents. For whom does he speak?

A different value pattern prevails in New York city. There they want to know how much wealth a man has accumulated. What is he worth in terms of money? On the gold standard, how important is he? When they know how much wealth he has accumulated, then they determine if they want to listen to what he has to say.

In Chicago, they say, a man is appraised by another standard. What has he done? What has he accomplished in life? There we find the pragmatic standard being applied as a man's position in society is determined. In Boston, however, I am informed that one's family tree is all-important. What kind of pedigree does one have? The inquirer wants to know who your father and mother were before he feels free to determine your value.

'WHAT IS MAN, THAT THOU ART MINDFUL ...?'

That is the question that King Saul asked of Abner, the captain of the host, after David had killed Goliath. As the scriptural account goes, Saul asked Abner, "Whose son is this youth?" Abner replied, "As thy soul liveth, O king, I cannot tell." And the king said, "Inquire thou whose son the stripling is." As David returned from the battle, Saul asked him: "Whose son art thou, young man?" And David answered: "I am the son of thy servant Jesse, the Bethlehemite."

The standards that we use to determine a man's value may differ. But the question of the psalmist is eternal, no matter in what society we may live. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him?"

In a contemplative mood, out under the moon and the stars in the Judean hills, the psalmist is able to focus his attention on the value of man. There are no sidelights or distractions. The starlit sky seeks his undivided attention as he tries to see the world and man in their true proportions. The transparent clearness of an Eastern atmosphere is more suggestive of the vastness and variety and mystery of the universe. He sees the finger of God in its creative operations.

The thought is forced upon him in his meditation on the marvelous creation which God has made: What is frail man that God should be mindful of him? Why is God constantly showing his loving and providential regard for man's welfare? Why is man so important to God? Why has God endowed man as he has? Why has God given man dominion over the world of nature?

MAN IS MORE THAN HIS INSTINCTS

The eternal God has been mindful of him and has visited him. There must be something behind that di-

vine visitation. It has dignified man, lifted him above nature, revealed the fact that between God and man there is kinship. "Thou madest him a little lower than the angels." Man stands high in God's value pattern. Man is the crown and glory of creation because he possesses the nature and character of God. "God created man in his own image, in the image of God created he him."

In the world of Christian thought, man is more than the sum of his instincts and impulses. He is something other than his environment and his social conditions. He is something beyond the history that has helped make him. There is something about him that is beyond nature, beyond heredity, beyond the state which would make him subservient to its demands. For the state was made for man, not man for the state. The essential thing about man is that God has spoken to him and this divine word is the credential by which he is privileged to claim sonship with God and fellowship in the Christian community.

As we look about us we wonder if man has not been dethroned from this place of dignity. We muse that he may be in revolt against his Father Creator. As we gaze about us we see derelicts of the dignity of man. We opine that sometimes our scale of values becomes warped and twisted. We get a perverted sense of the value of man. Life gets turned upside down and we decide that man may be worth more to society dead than alive. Just go into any post office or public building and look at the incentives which are offered for the capture, dead or alive, of a bank robber, or a kidnap accomplice, or the perpetrator of some hideous crime. After a man has made a mistake, then we put a high money value on his head.

DISTORTED VALUE PATTERNS

And there is the familiar triangle plot of the novel or movie where murder is committed with the idea of collecting an insurance claim. The dilemma is that *Double Indemnity* was entertainment on the movie screen, but it is tragedy in real life. And how we are thrilled with such distorted value patterns!

You may have read the novel by Caroline Slade entitled, *The Triumph of Willie Pond*. It might better have been called "The Tragedy of Willie Pond," for each page described some calamitous situation that was the result of a false standard of values. Willie Pond was about 35 years old. He had held one job for 15 years but lost it during the depression. As a WPA worker he is engaged in the worthy art of ditch-digging. He can afford no more than a filthy three-room flat for his large family and they exist on a very inadequate diet. As a result, Willie Pond contracts tuberculosis and is sent to a hospital by the welfare league. During his stay in the mountains, social workers care for his family. When he is about to be discharged from the hospital as a cured patient or an arrested case, he discovers that the assistance of the social workers will no longer be available for his family. He finds that on his release from the retreat in the mountains his wife will no longer be a "widow" and that all welfare benefits will stop. So Willie Pond "triumphs" by kill-

ing himself so that his family will continue to receive the benefits. Mrs. Pond is now a widow in reality.

And then one ponders, what is man that he is worth more dead than alive! Inconsistencies like that may not prick your conscience.

HOW DOES MAN VIEW HIMSELF?

But, you ask, does it make any difference what value I place on man? And I say—it makes a difference if you can be bought, if you have a price that will buy your moral standards, if life is cheap. Dr. Emil Brunner has pointed out in his book, *Man in Revolt*, that man's view of himself determines his life. The value you place on your life will determine your course. If minor considerations will swerve you from your goal, then it makes a difference.

Dr. Brunner insists, with real force of argument, that our view of the nature and destiny of man is able to determine the practical realities of human life. Our solutions to such practical social questions as race, economics and politics are always based on a definite view of the nature of man. Once we have set our value of man, we have charted our course.

I began to see what he meant when one of my professors, who escaped from Germany, in his first speech after reaching our shores spoke on "The Dignity of Man." Coming, as he had, out of a country where man had lost his status and value, he was concerned that we do not lose our democratic way of life. When we devalue man, we raise questions about how long our body politic can exist.

Our American freedom is built upon respect for the individual. Christ counted every person sacred. His dignity has to be respected. Only a Christian faith can make a democracy possible. Freedom and the dignity of man, that is, placing a high value on each individual man, are inseparable. Here is a concrete example of why it matters what we believe about man.

CHRISTIAN FAITH AND DEMOCRACY

As long as the color of a man's skin continues to place him at a disadvantage at the polls and denies him his democratic right, we have a false sense of the value of man. As long as a man's racial parentage automatically places a ceiling on the level of occupational success that he can achieve, regardless of his skill, our view of man as the creature of God is distorted. As long as the amount of pigmentation in a man's skin bars him from securing the services which more favored groups can demand, our likeness of the image of God has been blurred and obscured.

As long as candidates for public office can boastfully run on platforms of white supremacy, we display a perverted portrait of God's creation. As long as self-appointed vigilantes under the cover of darkness, with the passion of the mob, can take the law into their own hands and string a Negro to a tree, while the court winks or hands out partial justice, then our values are twisted and tangled.

In a sick world must we be satisfied with the broken failures we see about us? Must the twisted and tangled values of our day cast their shadow over all that we

do? Can we see a goal beyond, or a vision of the light of God, in the life of man? Can we hold before us a portrait of the perfect man? What is man?

THE PROPER MEASURE OF MAN

If you were to ask me, "What is an automobile?" I would not take you to the dump outside of town or to the junk yard, point to the remains of a car that had been run over by a ten-ton truck, and say, "That is an automobile." I would take you to the best display floor and ask the salesman to show us the finest car he had, well built, ball-bearings in all wearing parts, chromium plating so heavy that it would not rub off when you cleaned the car but would give a lifetime of wear—I would show you the finest product of the factory and say, "That is an automobile."

So when you ask, "What is man?"—when you want to know man in a world of real value—we do not turn to the wrecks of a ruined humanity and point to the sin-warped man. We point to the representative man, the measure of the stature of a man, God's man, the God man, the man Christ Jesus, and affirm, "That is a man!"

True civilization is not to be found in things, in materials, in earthly tangibles, but in persons, in people, in the Spirit that breathes in the heart of man. Such a civilization is not to be characterized by modern machinery, by gadgets, but by freedom of the spirit, by equality for all men, and by liberty for our common humanity. True civilization means the crowning of man and his lordship over all created things.

It means that no man dare speak of people as tools and instruments in the hands of the craft. It means that no man, no matter who he is, will ever dare to say, "What are a thousand men to me?" It means that no man has the right to traffic in any kind of trade or business which brings desolation into the homes and hearts of the children of men. It means that political parties must not create class bitterness and hatred nor appeal to passions that belong to the lower nature of man.

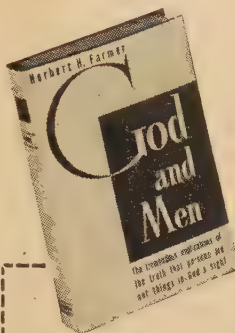
'ARE THEY NOT ALL GOD'S CHILDREN?'

It means that we will not be satisfied with a value pattern which has a double standard which assumes that one man is superior to another because of the color of his skin, the country of his birth, the parents who bore him, or the creed that he professes. It means that no one will dare oppose the missionary propaganda which seeks to lift men from darkness to light—for are they not all his children?

This is the moral message of our age. There is only one way of finding the highest values and that is by creating a new spirit which will comprehend the infinite value of every single life as we view it through the eyes of Christ. "Create in me a clean heart, O God, and renew a right spirit within me."

A PROGRESSIVE is a man who regards the future as more important than the past and who believes that it is better to look forward hopefully than to look back dolefully.

HENRY A. WALLACE.



★ Based on the
LYMAN BEECHER
Yale Lectures . . .

GOD and MEN

By Herbert H. Farmer

This dynamic philosophy of the revelation of basic Christian beliefs to a world of men fills the need of Christians today. It helps them to know exactly why their faith is distinctly practical. The book is intended both for working ministers and thinking laymen; it bears directly and vitally on the problem of presenting the Christian message to the people of our day. The deep sincerity of Dr. Farmer's faith is an inspiration to all readers.

\$2



★ The Concise
and Authoritative
Guide to . . .



PROTESTANT CHURCH BUILDING

By William H. Leach

Protestant Church Building is planned to encourage churchmen to think seriously and to plan intelligently when they enter into building programs, to provide better houses of worship. In our time building is characterized by a new and fresh originality, a careful attention to utility and service. To report and illustrate important developments is the purpose of this new book.

\$3

The WITNESS of the PROPHETS

By Gordon Pratt Baker

An interpretation of the message of the prophets and of Jesus for guidance in our religious, social, and economic life. In bold, clear, dramatic strokes Dr. Baker re-creates the prophets; in the second part of the book he deals vividly and brilliantly with the character of Jesus. He interprets the revelations which have come down to us through the centuries.

\$2.25

At All Bookstores . . .

ABINGDON-COKESBURY

The Joy of Being a Christian Today

By J. LEIGHTON STUART*

AS the members of the Community Church in Shanghai prepare the new program of activities, the thought foremost in my mind for you is on the joy of being members of a Christian fellowship in Shanghai today. Let us consider first some of the benefits of being a Christian anywhere in the world today.



The most notable of these is based upon the position of Jesus Christ himself in our world. For, as we are constantly reminded, Christianity is a historical religion. Its value and validity depend entirely upon the facts centering around his personality, his teachings, the way in which he lived and died, his resurrection from the dead, his spiritual presence in the

lives of his followers. A Christian is a person who holds certain intellectual beliefs about him which powerfully influence his own way of life. In the past these doctrines about Christ have been stressed by us because they seemed necessary for preserving his unique supremacy and his difference in nature from all other members of the human race.

THE PRE-EMINENCE OF JESUS

But one amazing phenomenon about our own age is that Jesus has won this unique supremacy for himself even among those who do not accept these theological doctrines about him or may not even have heard of them. Jesus has now an unchallenged pre-eminence all over the world independent of any special religious beliefs about his origin and nature. The ineffable grandeur of his character and the surpassing beauty of his teaching are universally recognized. We who live in China can observe this the more clearly because this is a country where such an attitude to Jesus cannot be explained by a lingering tradition from past centuries. On the other hand, the ignorance about him during the earlier years of China's contact with the West and the prejudice against Christianity as a foreign religion have given way to a hearty recognition of his pre-eminence. Among the older scholars he is freely grouped with the revered sages of their own great ethical tradition, and of Young China it can almost be asserted that they are either entirely irreligious or tend to identify religion with Christian faith. Even when they claim that religion is merely an antiquated superstition or denounce the unchristian behavior of Christian people or nations, they almost always do honor to the peerless character of Christ himself.

*Dr. Stuart, American ambassador to China and a minister of the Presbyterian Church, preached this sermon in the Community Church in Shanghai in September 1947.

Much of this change of attitude is due to the increasing number of Chinese Christians in all classes of society. Chinese generally are apt to join with those in many other countries in agreeing that about the highest praise that can be given anyone is to speak of him or her as being a real Christian, or better still, as having the spirit of Christ. It is a very satisfying joy therefore for us Christians to be living in an age when our adored Master is so universally regarded as the finest and fullest flowering of the moral and spiritual capacities of humanity.

CHRIST REPRODUCED IN US

Another joy of being a Christian today springs from the large measure of confirmation that the spiritual life so radiantly manifested in Jesus Christ was not an isolated phenomenon but has been consistently reproduced in his followers ever since. He himself made it unmistakably clear that this was the controlling purpose of his mission. (It would indeed have been very strange if he had lived and died as the solitary instance of the transforming power of the spirit of God in human life.)

We all gladly and unreservedly worship him as the only begotten Son of God and as our gloriously divine Savior. We do well in stressing his uniqueness of nature and the stainless perfection of his character. And yet the whole emphasis of the New Testament seems to me to be upon our likeness to him because we share the same divine life which reveals itself in the same characteristics or what Paul describes as "the fruits of the Spirit." "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God. And so we are. Beloved, now are we the children of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." Passages to this same effect lie scattered all over the pages of the New Testament. There have been many definitions of religion, but the one that I like best is: (Religion is the life of God in the soul of man.) We shrink from the apparent arrogance—almost irreverence—of making such a claim. We feel so pitifully unworthy of its startling implications. And yet unless this is true Christianity has no really vital message for mankind.

NOTHING TO FEAR FROM SCIENCE

We need no longer have any fear of blurring the distinction between our Lord and his followers. As we have realized afresh this morning he has his own incomparable pre-eminence even among non-Christians. To think of the most famous saints in history or the noblest Christians of our own acquaintance is to dramatize the contrast between Jesus and all others who have ever lived. Nonetheless we can feel the thrilling joy of believing that the spiritual life which made Jesus what he was is being reproduced however faintly and feebly in us his followers, and of humbly and hopefully daring to attempt to reflect something of its meaning and value in our own daily lives, knowing that there is cumulative evidence of the reality of this as a vital force in our modern world.

Another of the joys of being a Christian at this time is the freedom from perplexing doubts about a conflict between scientific knowledge and Christian faith.

Not so long ago it seemed to many people that new scientific theories had completely discredited Christian belief. But so far as I am aware there is no such conflict today. That does not mean at all that there is complete accord, or that there are no unexplained mysteries, or that there are no longer any scientific attacks on religion. Some Christian doctrines widely held in the past may have been corrected by recent knowledge and some scientific doctrines may be themselves disproved by further research. But there are enough of the greatest contemporary scientists who are also earnest Christians to justify my assertion that the most up-to-date and penetrating knowledge in all other fields of human inquiry is in no sense incompatible with the faith that we who are gathered here today profess.

Christian faith has nothing to fear from the marvels of modern science.

CLOSER INTERNATIONAL COOPERATION

There is another joy in Christian fellowship which seems to me to be especially true of our own age and perhaps notably so for life in Shanghai. This is the awakening consciousness of the need of better international understanding. Scientific discoveries may not be a threat to Christian doctrine but they are certainly drawing all nations into a closer intimacy and immensely aggravating the catastrophic consequences of another war. Even apart from its menace—the horrors of which are more or less constantly in our subconscious thoughts—there are the positive advantages of closer international cooperation in government, in commerce and industry, in cultural relations. We rejoice in the establishment of the United Nations and we tremble at the questionings as to its ability to function as intended. Many have caught the vision of the ultimate and only logical solution in the form of a World-State.

Now this is all of the very genius of our Christian faith. It is implicit in all the teachings of our Master and anything less than this broadly human love is disloyalty to his spirit. There can be no effective political unity without an attitude of international good will pervading the common people of the countries concerned. It happens that the Christian church is perhaps the only organized society existing in all of these nations or races. It should lead therefore in releasing dynamic spiritual energies that will help to create the friendly atmosphere fitted to foster changes in political outlook and organization. This is what we mean when we speak of a truly ecumenical Christianity.

CHRISTIAN HORIZONS IN SHANGHAI

Shanghai is an ideal city in which to practice this inclusive, interracial brotherhood and to demonstrate its beauty and its intensely practical benefits. This Community Church with its present membership can become increasingly symbolic and prophetic of such a trend and in this experience would discover another of the peculiar joys of being a Christian in our own age and in this city.

"Look! Another Check from my MINISTER'S HEALTH POLICY!"



There's nothing like financial aid to bring
PEACE OF MIND

It was a lucky day for this young minister when he decided to take out a health and accident policy with the Ministers Life and Casualty Union. Little did he know that he was going to be laid up from a fall. Now, every week he receives a check to help pay doctor's bills and hospital expenses.

YOU, too, if you are a full-time religious worker, can enjoy the protection of a low-cost, fully protected health and accident policy. You needn't have an accident, either, to benefit—any totally disabling illness brings you a steady income, whether at home or in the hospital. Write today for complete information. You'll be amazed at how much you get for so little!

Open to All Professional, Full-Time Religious Workers

We also have life insurance, retirement funds, and educational funds.

Mail coupon today. No obligation.

MINISTERS LIFE AND CASUALTY UNION
100-P West Franklin Avenue
Minneapolis, Minnesota

Gentlemen: Please send me complete information on your "Special" Health and Accident policy.

Name
Address
City..... State.....
Birthdate..... Denomination.....
Mo. Day Year

This brings us to the thought of Shanghai itself, this city with its strangely Eurasian origin, its phenomenal growth and its vitality despite the Japanese war and the fundamental changes in municipal control; with its fantastic wealth and the flaunting display of this in an extravagance cruelly callous to the surrounding poverty and wretchedness; with its sometimes glamorous but more often sordid vice; with the political intrigues and the yearnings for reform—its national good will so largely frustrated by the selfish or stupid, the evil or embittered, emotions that flourish in such a cosmopolitan environment. Shanghai is said to have drawn upon the worst in all the countries represented here, including its own.

But our city has also many good people who, like good people everywhere, need to be united and trained and stimulated to work for public welfare. What was once perhaps too hopefully described as "The Model Settlement" may well become, under present leadership, a demonstration of what efficient Chinese municipal administration can achieve and an example of the way in which those of varying races and cultures can live happily together for the common good.

For reasons such as those it would seem that under the leadership of their pastor and officers the members of the Community Church can look forward with a thrill of exhilarating expectancy and a cheering sense of comradeship in a tremendously worthwhile task as preparation is made for a new season of worship and of work in the power and for the sake of our Lord Jesus Christ.

NOW IS THE TIME

IF IT WERE possible to delve deeply into the consciousness of men, we should find on every continent the painful consciousness of futility or fatalism on the part of the individual in the face of the mad forces unleashed in the aftermath of two devastating wars, men's hopes engulfed in the insensate tides that seem already to be sweeping in the mad direction of a further debacle.

Precisely because of the depth of the present disillusionment and discouragement, the time has come to bring the gospel of peace on earth and good will among men to our harassed and bewildered race. The nineteenth century saw the waning of faith in God, though it kept confidently its faith in man. But now undoubtedly that faith in man under the impact of the cruel events of our era is beginning to be shaken.

Nor can that faith be re-established unless undergirded by the recovery of faith in God which in its fullness Jesus brought to give the world another heart and other pulses.

ARTHUR LEE KINSOLVING.

LIFE, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. Poor mediocrity may secure that; but he is the best who wins the most splendid victories by the retrieval of mistakes.

FREDERICK W. ROBERTSON.

'The Grace of Our Lord Jesus Christ'

By PETER H. PLEUNE

The grace of our Lord Jesus Christ be with you all. Amen. Revelation 22:21.

OUR service of worship closes each Sunday with the benediction. A part of that benediction which we have heard so often is this word of our text: "The grace of the Lord Jesus Christ be with you all." The word "grace" is a very full word. It has many meanings.



It means to add beauty and to adorn. We speak of a person gracing an occasion. The word means kindness, favor or service freely rendered. When we speak of a person being very gracious we mean that he is kind or bestows favors generously. We speak of being in another's "good graces"—that is, favorably regarded. In business we have the term "days of grace" as days added beyond the strict time in which to fulfill

an obligation. There are "grace notes" in music. They are not necessary to the melody, but they are added to it for the sake of embellishment. But there is no use of the word that signifies so much as "the grace of the Lord Jesus Christ," for everything that grace may mean is found in him.

A NEW REVELATION

He is a most gracious Lord. That was the new revelation that Jesus brought to men. Before his coming they had the law of God—cold, hard—the law that said "Thou shalt not," and "If thou sinnest, thou shalt suffer the remorse of conscience, the contempt of thy fellows, the condemnation of God." Jesus came and with him the revelation of a Father God, gracious, loving, kind, understanding.

Men were not afraid of Jesus. Almost the first thing we read about him as he began his ministry is that when John the Baptist was beheaded by Herod John's disciples "went and told Jesus." They had been followers of the fiery John and when they needed tenderness and understanding they turned to Jesus. They could talk to him about it. There were blind men whom like blind Bartimaeus everybody took for granted, but when Jesus came by, though they could not see the light of the glory of God in his face, they felt it in the atmosphere of his presence and the timbre of his voice, and so cried out their need to him. Children climbed into his arms. Strong men became his followers. Men who doubted were drawn to express themselves unafraid. Men who failed, like Peter, drew courage and hope from his gracious, understanding heart.

Jesus showed the kindest appreciation and the readiest forgiveness to those who had been betrayed into

evil by appetite and passion. Deep insight into the nature of sin made him always lenient toward those who had fallen into it unawares. Jesus would understand the reply of the little lad who, when asked by his mother, "How could you do such a naughty thing?" answered: "Easy, mama, easy." Jesus knew that. He understood the sin of the fallen woman and the greed of the publican, the expediency of Pilate, the treason of Judas. Jesus was, and is, the embodiment of grace.

FOR A SINFUL WORLD—GRACE

The apostle Paul, herald of the cross upon every Mediterranean shore, knew that, and in every letter he wrote to Christian groups which he had left behind him he spoke of the grace of Christ. Some of those groups came out of paganism; all of them were surrounded by evil circumstances like an island in the sea; many of them were poor in this world's goods, and many of them low in the social scale, and it was not always easy for them to measure up in life after the dynamic, inspiring Paul had left them.

For the most part, it was their perplexity as to conduct that was the occasion of Paul's writing them the letters which we have come to know as the Epistles of Paul. The Corinthian church was divided into quarrelling cliques, some of them drunken. The Galatians, to use his own words, had "perverted the gospel." The

Ephesians were finding it hard to live the Christian life under the shadow of the Temple of Diana. The Colossians were inclined to waver, the Philippians to think of themselves more highly than they ought to think, and the Thessalonians to sit down and twirl their thumbs while waiting for the second coming of the Lord. To this motley crew of early Christians, Paul writes in every case: "the grace of the Lord Jesus Christ be with you."

The aged apostle John, writing to all the troubled, persecuted, despairing Christians living under Nero, uses the same words in the Book of Revelation, the very last words of the last book of the New Testament as we have it: "The grace of the Lord Jesus Christ be with you all."

HOW CHRIST'S GRACE SAVES MEN

But what does the grace of Christ do for us? We know, of course, that the word grace is a theological word. And this is what theology says about grace: It is an unmerited love and favor of God, hence a free gift from God; it is a divine influence acting in the heart to regenerate, sanctify and keep it; and it is also a power or disposition to exercise saving faith and living the Christian life. Well, let us take that and translate it into simple terms and say instead that the grace of the Lord Jesus shames us and then saves us.



the Cathedral of HYMN BOOKS

IT'S THE "INTER-CHURCH HYMNAL"

Here is a hymnal that is 'super' in every respect. It is big and beautiful in appearance, rich in musical content, abundant in worship material, and uplifted in spiritual tone. Hymnal QUALITY in Cathedral proportions.

The Kind of HYMNAL You Enjoy Most

A treasury of spiritual inspiration. Remarkable variety of contents comes from survey of the music habits of 10,000 churches. Has 479 of the best-loved and most used hymns. Hints for better congregational singing, helps to enrich your worship programs, and 20 arrangements of hymns, chants, canticles, etc. for choir use are included. Thousands praise it. One Florida Pastor, who has used Inter-Church Hymnal 15 years, writes,

"I have yet to find a better or more useful Hymnal." A New York Pastor using Inter-Church Hymnal for 10 years says, "Our congregation has learned to love singing from the constant use of this book."

An amazing wealth of special features. Includes a 96-page handbook of Aids to Worship. Service suggestions for special days; Calls to Worship; Bible Readings and Confessions of Faith; Unison and Responsive Readings and Prayers; Sung Responses for Choir and Congregation; also numerous Orders of Service. Send for a copy of this 510-page beautifully bound volume TODAY! Acclaimed as one of the best buys in hymn publishing history. Six complete indexes, Waterproof covers of rich Chocolate Brown and tarnish-proof, gold embossed titles mean long lasting attractiveness.

- To get so much for so little is hard to believe.

- Only \$115 a hundred copies . . . not prepaid.

SAMPLE COPY SENT
ON REQUEST

BIGLOW-MAIN-EXCELL CO.

5727-B8 WEST LAKE STREET
CHICAGO, ILLINOIS

Please send me a sample copy of "Inter-Church Hymnal" as our

☐ Church ☐ Sunday School ☐ Choir needs new hymnals.

Expect to buy _____ (approx. date)

Name _____

Address _____

Post Office _____ Zone _____ State _____

I am ☐ Pastor ☐ Supt. or _____

Church and Denomination _____

What everyone needs first of all is a sense of guilt. We are never going to get close to a better life without that. As long as we think we are about as good as men come, we will remain just about as good as men come, which isn't so very much. Unless we first know that we need a doctor we won't seek him out that we may be well. That is what pain in the human body is for. And that is what the sense of guilt in the human soul is for. And that is why the gospel speaks so much about sin. And that is why we ought to get away from thinking about sin in general and begin to think about it in particular—and particularly our own.

Some of us are in the far country and we ought to know it. The lad in Jesus' story of the Prodigal learned to know he had fallen, and from what and how far. There was no blurred outline of the ideal, no hazy recollection of the father's house. All that he had so carelessly forsaken stood out before him—clear, definite, accusing, entreating.

GOING INTO THE 'FAR COUNTRY'

There is no half-way house to unbelief and sin. Either we believe or we disbelieve. We have sinned or we have not sinned. No subtlety of definition, no classification of moral standards, no refinement of the technique of indulgence can blink the facts when the soul of man awakens to see what he is, compared with what he might have been.

We need to be told that when we give up some things we are giving up everything. A man does not go across the street when he gives up honor to become a liar and a cheat. He goes around the world. A man does not step over the threshold when he gives up cleanness to become a libertine. He strides from one end to the other

of the universe. A man does not visit next door when he renounces Christ for "the god of things as they are." He goes into the far country.

We have lost, through some of our shallow modern thinking, the majestic and tragic distinctions of the Bible. The far country is not in the backyard of the old homestead. Failure to pray is more than just being so busy that we neglect a polite good-morning to God. Neglect of the church involves more than a prescription for physical exercise and preference for Sunday golf. We have not brought religious conviction any nearer by building stately churches, and within the church increasing our social activities. Pulpit sensationalism does not answer the cry of the soul, nor do mere pulpit etiquette and good form stir the heart to a homesickness for God. We need to be told, all of us, that sin is sin. We need a mirror held up before us to show us what we are and how far we are from God. We need a sense of guilt.

CALLING A SPADE A SPADE

Here is a remarkable letter from a typically modern girl, written to her pastor, Dr. Peter Marshall of the New York Avenue Presbyterian Church in Washington, D. C.:

"I smoke, I drink liquor, I play cards for money, I pet. I haven't yet gone the limit, but only God knows when and whether I will. My family does not know that I am bad. Of course, they don't know, or at least, they don't seem to know I do these things.

"But are parents deaf and blind? I can't let myself be in church affairs any more. Maybe I am a good girl as girls go, but I feel bad. Sometimes after an exceedingly wild party I drop on my knees and say: 'Oh,

A Pastoral Prayer

By HENRY H. SCHOOLEY

ETERNAL SPIRIT, in whom we believe and unto whom we can look and say, Our Father: From the strident, impelling forces of strain and stress which sometimes would seem to overwhelm us in our daily life we have come into the quiet solemnity of Thy sanctuary to worship Thee. Let the holy hush of Thy spirit descend upon us that we too may see Thee high and lifted up and Thy train filling this temple. But just as we must not be blind to the grim and sinful realities of our day, so we must not now seek to divorce ourselves from these forces through thinking of Thy church only as a haven of refuge or beacon of hope. It is that, we know, for the weary of body and sick of soul; but also a citadel of courage and a workshop of faith.

We pray therefore, O God, for more humble hearts, clearer minds and stronger hands with which to meet the onrushing challenges and problems of this age. Deliver us, we beseech Thee, from the sins of complacency, indifference and condescension. We have all

sinned and come short of Thy glory. We have thought more in terms of getting than giving, of suspecting than trusting, of hating than loving. And now we have brought our world to the brink of despair and destruction. O Thou Spirit of Eternity, who didst speak to Thy erring children in ages past through Thy still small voice, speak to us now in this time of tension and tumult that we may know that Thou art God.

We remember in our prayers the endless stream of humanity throughout the world—multitudes who are desperately in need of the bare necessities of life. Above the rancor and greed of our time may we hear and take to heart the agelong plea of our Master Christ, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Send us out now from Thy house renewed in spirit and ennobled of mind that we may prove ourselves worthy disciples of him who was, is and evermore shall be "the way, the truth, and the life." In Christ's name we ask it. Amen.

God, please forgive us all! You understand I am not out with a tough crowd—just the boys and girls of the best families that I was brought up with.

"The thing that troubles me and puzzles me is the older people all having faith in us, and these preachers standing around telling us how fine and good we are. Sometimes I'm going to kidnap one of them and take him on a party. I'm sure the next time he preached it would be about sin.

"Do the preachers and teachers know that we young people do these things? Is it the way the world always shall be?

"Please write something to quiet my mind or I shall go mad."

Now, that letter is not just an indictment of youth. Most of our youth are a lot better than their parents. And some of the things the young people do can't hold a candle to what the older adults do, and we haven't the excuse of inexperience. What this letter does reveal is a thoughtful consciousness of shortcoming and guilt which must come to every soul, and furthermore an impatience with the religion which will not call a spade a spade.

'ALL HAVE SINNED AND COME SHORT' . . .

The Scotch have a saying: "We are a' John Thompson's bairns." Paul says: "We have all sinned and come short of the glory of God." It is eternally true.

And it is the grace of the Lord Jesus Christ which reveals it. God does not make the mistake that we do. He points the finger at guilt. He causes the grace of the Lord Jesus Christ to shame us to show us what we are. Why does a good mother have so much influence over her boy? Why do we feel so different in the passing of a good mother than anyone else? Because in love and steadfastness and purity she has so often shamed us into something better than we were. In one of Harold Begbie's stories of "Broken Earthenware," he tells of a fallen woman saved from her wayward life by the gift to her of a white carnation from the hands of a good woman. That flower and the hand from which it came showed her the stain in her own life, and also mysteriously the possibility of whiteness for herself.

Peter in the palace courtyard had denied his Lord. Then he turned his eyes to Jesus as he was being led into the inner court of Pilate, and he found Jesus looking at him. I do not wonder that no artist has ever tried to paint Jesus as he looked at Peter—Jesus full of grace and truth—and Peter seeing himself mirrored there as he really was.

STILL HOPE, ACCORDING TO 'GRACE'

It is the grace of the Lord Jesus Christ that breaks men's hearts if they can be broken at all. Jesus' sympathetic understanding, knowing us through and through, himself pure, honest and true, not calling us names but making us see the distance we are from him and how far short we have come to measuring up even to our own best ideals! We don't deserve his favor. It is an unmerited grace he shows us. And so he shames us. We have a sense of guilt.

But we also have a sense of possibility, of something

FOR LENTEN - EASTER READING and PREACHING

In the LIGHT of the CROSS

By Harold Cooke Phillips. "The author changes the question 'Who crucified Christ?' to 'What crucified Christ?' and shows the motives and forces of the various persons and groups who stood about the cross. . . . He draws excellent parallels with our own day."—*Church Management*. \$1.75

FACES about the CROSS

By Clovis G. Chappell. "These sixteen character sketches are presented with rare understanding, simplicity, and moving power. They drive their lessons home in gifted and personal preaching that is interesting, suggestive, and alive."—*The Churchman*. \$1.75

The CROSS and GREAT LIVING

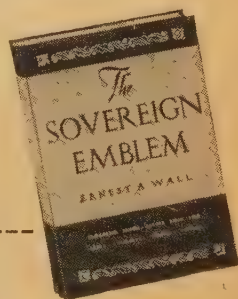
By W. E. Phifer, Jr. "Few books on the Cross have been written with a more penetrating and exhaustive analysis of the inner meaning and significance of the Cross. It is a good book for Holy Week."—*Dr. Preston Bradley*. \$1.50

WHY THE CROSS?

By G. Ray Jordan. "This book does not stop with answering the question 'Why the Cross?' but goes on to show the responsibility each individual has to Christ and God when he realizes what has made the Cross necessary."—*The Christian Advocate*. \$1

AFTER DEATH

By Leslie D. Weatherhead. A discussion of life after death in the light of modern thought, and with the comfort implicit in the revelation of Jesus Christ. Pointed questionnaires make the book ideal for group study and discussion. \$1.50



The Sovereign Emblem

By Ernest A. Wall

Here are messages on the meaning of the Crucifixion and the significance of the Lord's Supper. The theme of the supremacy of the Cross runs through the entire book, with particular emphasis on Paul's relationship to the Cross as an example to us.

The fresh inspirational and homiletical insights will be welcomed by ministers everywhere. \$1.25

At All Bookstores . . .

ABINGDON-COKESBURY

PSYCHOLOGY FOR PASTOR AND PEOPLE

John Sutherland Bonnell

One of America's best-known pastor-counselors and author of *Pastoral Psychiatry* writes a book with the dual purpose of giving fellow-counselors new insights into their work and of providing laymen with new light on their own personal problems.

One chapter contains descriptions of more than forty separate principles of counseling. There is a section in the appendix of instructions in the constructive use of the Bible in solving personal problems and another section which contains a sample sermon illustrating how insights gained through counseling may be utilized in preaching.

\$2.50

At your bookseller

HARPER & BROTHERS • 49 E. 33rd St. • New York 16, N. Y.

*'Interesting, scholarly and refreshingly
up to date,'*

Says James D. Morrison
of the

20th Century Quarterly

Ask for a free sample copy

THE 20th CENTURY QUARTERLY

407 S. Dearborn St., Chicago 5

Every home, every Church and Sunday School, should know

The PERRY PICTURES



Beautiful reproductions of the world's great paintings, inexpensively priced at One Cent and Two Cents each. (Minimum order, sixty cents).

We will send you 30 pictures on the life of Christ, or 30 pictures especially for Easter, each 5 1/2 x 8, for only 60 cents. You will be delighted with them. Write for them TODAY.

56-page CATALOGUE with 1600 miniature illustrations in it, besides sample pictures, for 25 cents.

THE PERRY PICTURES COMPANY
Box 5 Malden, Massachusetts

If it's a Religious Book

TRY BLESSINGS

Send for our Free Catalogue of old and new books, many at reduced prices. Have you books you no longer need? Write today for Blessing's Free list of BOOKS WANTED.

BLESSING BOOK STORES, INC.

Rm. 713, 63 E. Adams Street,

Chicago 3, Ill.

different. His grace shows that it is not hopeless with us. His grace not only shames; it saves. The sense of guilt is not remorse. Remorse is just being sorry for oneself. Sorry that we are found out! But the grace of the Lord Jesus, when it shames us, lets us feel that we can be forgiven and we can be changed from what we are. Yes, it is a saving grace.

It saves. But not from something, sometime, somewhere in the future. But from the guilt and the power of those things that in the presence of the grace of the Lord Jesus Christ have made us ashamed of ourselves—our easy contentment with low ideals and our pitiful lack of stamina to make real our best ideals. We are saved from the strength of our weaknesses to the power to overcome them. The apostle John says: "As many as received him to them he gave the power to become the sons of God." Power to become!—that is, in the grace of the Lord Jesus Christ.

And because it is grace, it is a gift. You cannot earn it. You cannot do anything to merit it except to receive it. "God so loved the world that he gave his only begotten son. He is given to us undeserved and unearned.

HOW GRACE SAVED A GREAT SINNER

Jean Valjean had been a galley slave. Released at the end of his sentence, he felt that all men despised him and that society would never forgive him for having committed a crime. He found that the taverns turned him from their doors. Men refused to employ him, the very dogs snarled upon him if he sought to sleep in their kennels. He went to the bishop's house and the good man took him in. The bishop called him "Monsieur," treated him as a man, gave him the best place at the table, the choicest room in the house. And when Jean Valjean stole the silver and the police brought him back, the grace of the bishop broke down Jean Valjean's hard heart. The bishop knew all about Jean Valjean, but he forgave him, recognized him as a brother man, had faith in him and offered him help in the living of a new life.

Had Jean Valjean earned it? He had never done anything for the bishop. He did not know anything about the bishop's theology. (They did not teach theology in the galleys.) The bishop just offered his favor, and Jean Valjean accepted it. It was the beginning of his salvation, the beginning of a changed man in him. It was the grace of God to him. By grace, not by opinions, nor by ceremonies, nor by works, but by grace are men saved through faith.

IT IS THE CROSS THAT SAVES

It was the grace of God, and nothing else, that saved the woman of Sychar at the well, the woman taken in adultery, Zacchaeus in his greed, Peter in his cowardice, Nicodemus the Pharisee, Paul the persecutor, Thomas the doubter, Martin Luther and Jonathan Edwards, Dwight L. Moody and Jerry McCauley and every man who ever bent his knee and his heart before the cross—the cross on which no nails were necessary to hold Jesus; for the grace of his heart put him there, and held him there.

And if you have thought, my friend, to win the favor of God by anything you can do, it is no wonder

you have given up the effort, no wonder that you have failed. You are on the wrong track. You haven't enough money to buy it. You haven't enough strength to win it or enough merit to deserve it. You have to be humble enough just to take it as a gift from God. You would like to preserve your self-pride, but it is no go. You haven't a chance, my friend, except by the free grace of God to whom you must surrender yourself wholly and without any equivocation whatever.

"The grace of the Lord Jesus Christ be with you all. Amen."

Some Good Things in Bad Times

NEARLY every age of human history has thought itself to be a very bad age. Mankind has seldom or never been content with his economic condition, his government, his doubtful welfare. But can we not take God into account and say, "My times are in thy hand"? I think it is possible, and very necessary also, if we are to have any hope at all.

The first good thing we may say of our day is that the old conflict between science and religion is at an end. The scientists who made the atomic bomb are seeking moral and spiritual refuge to save the world from their own production. They are saying, really if not always wisely, that "our times are in God's hand, or there will be no time left to humanity." The second good thing at this hour is that man's physical being and his spiritual being are discovered to be a unit. Famine threatens all peoples. Actual bread is the one human cry now. When Jesus said "I am the bread of life," when he pictured a hungry Prodigal Son coming home to his father's house to get something to eat, he put his finger on the connecting link between security and spiritual safety. And the third good thing about today is that man has tried all his ingenuity and all his tricks of wisdom, only to find complete failure. There is but one thing for us, for mankind, to say, and that is, "Our times are in thy hand," not in ours.

In the light of failure by science, by economic prowess, and by ingenuity, it is now plain that we live in a good day: a day in which the road to God is wide open as it never has been before. It is a good day in which to be alive.

GEORGE LAWRENCE PARKER.

Send for your free copy
of this month's issue of

"The Minister's Practical

IDEA-KIT"

\$300 WORTH OF IDEAS

each year, for \$2.00

Address:

CHURCH EXTENSION SERVICE

809 15th Street Golden, Colorado

GOWNS
PULPIT·CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
AND
HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. NEW YORK 18, N.Y.



Headquarters for
RELIGIOUS SUPPLIES

CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Ap-
pointments • Altar Brass Goods

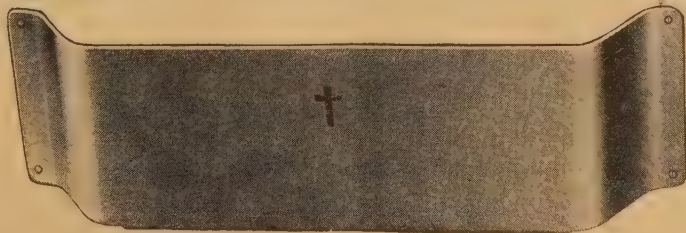
National CHURCH GOODS
SUPPLY COMPANY

221-22 ARCH STREET, PHILADELPHIA 7, PA.

CATALOG
ON REQUEST




- HYMNAL RACKS
- ENVELOPE RACKS
- OFFERING PLATES



- SILENT CUP
HOLDERS
- PLASTIC COM-
MUNION CUPS

Annodyzed Aluminum Church Appointments for Beauty and Durability

PRO-DEL INDUSTRIES, INC.

R.F.D. 10 : Box 344 : Indianapolis 44, Ind.

Called to Be Saints!

Suggested Readings for the Devotional Life

By THOMAS S. KEPLER

GERALD HEARD has pointed out that too often the devotional life is approached by people of two types. The first group consists of religious psychologists who study prayer with the scientific method as objectively as the biologist analyzes his species in the laboratory: they wish to know what prayer is, yet they themselves never pray. The other class of people is made up of individuals who pray, yet who will not study prayer in an objective fashion because they fear that their prayer structures might fall apart through analysis. Dr. Heard feels that both groups are wrong, for the person who really can understand the devotional life is he who both prays and makes a scientific study of prayer.

• 'Channels of God's Spirit'

Something is bound to happen to history in the next generation: the Christian decision as to what the outcome will be primarily rests itself between those who resign themselves to an apocalyptic end of history, and those who through saintliness will renovate history. The former advocates fold their social hands in pessimism: the saints by becoming channels of God's spirit cling to a melioristic hope for the ages. The moment of decision has arrived when the Christian must choose his viewpoint—it is an *either-or* decision! Personally, I have an uncanny feeling that God wants the saints to win: and the saints are sure that God can never be defeated! We are called to be saints in Lent 1948!

To be a modern saint is a dual process in the devotional life: it means for one to study *prayer* and *prayers*, and it also means for one to *pray*. Evelyn Underhill is right in saying that the first task of the church is to create amidst its members a feeling of holiness, for an awareness of God's holiness is the first step in becoming saints. The ethic of Jesus is not a set of rules for building the Kingdom of God. It is, rather, as Thomas Manson of Manchester so succinctly expresses it: "What Jesus offers in his ethical teaching is not a set of rules of conduct, but a number of illustrations of the way in which a transformed character will express itself in conduct." And these so-called "transformed characters" are none other than Christian "saints," aware in their humility of God's holiness, through whom God's redemptive love can flow into the social scene. If

Christianity is to defeat other competing ideologies today in the world, it will be only because there are Christian saints who have learned to outlive their competitors.

• What a Saint Is—and Does

My study for several years has concentrated on the lives of the Christian "saints." I am now convinced that these saints are the historical figures who know most clearly "what the spiritual life is all about"! For them the devotional life with God seems a spiritual banquet, as com-



THOMAS S. KEPLER

pared with the average man who partakes of the spiritual crumbs which fall from God's festive table. While Protestants and Roman Catholics might vary as to what a saint *is*, I am sure they will agree as to what a saint *does*:

(1) His life is *so centered in God* that he has stopped worrying about himself. (2) He realizes that the only way for saving history is by purifying "the springs of history within his own heart." (3) Like St. Francis he does "not love humanity, but men," and sees in each personality an individual who needs his redemptive love. (4) He has climbed high the mountain tops of religious experience so that with Leon Bloy he *knows* that "there is only one sorrow, not to be a saint." (5) Because he is aware of God's majestic holiness, he feels his humility, and like Jesus can say: "Why callest thou me good, there is none good but one, that is, God." (6) He realizes the hard task of being "a Christian in an unchristian

society," but nevertheless is not daunted, feeling it his absolute duty to do what is relatively best in every life situation.

(7) He possesses a serenity, a wisdom, an intense love; he is never hurried or hurt. He lives both in eternity and in time. (8) He takes time to study the devotional life as well as to practice it. Thus he has learned "the process of alternation" between high individual moments with God and vital social moments with men. (9) Through the saints One who was "the light of the world" shines into the world today as a beacon of guidance for those who would know "the way, the truth, and the life." (10) The saint's life each day is fashioned into a state of wonder, rather than a state of worry, for he is a "God-intoxicated" person.

• Devotional Classics

Out of my study of the saints I wish to share literature with those who yearn for sainthood in their lives. It is an intriguing, inspiring fellowship of men and women which has brought forth these devotional writings. While I would like to give here the entire list of great devotional classics, I must confine myself to listing twenty-five of the greatest devotional writings. To read these classics is to appreciate a fellowship of rich heritage:

Augustine's (354-430) *Confessions* will always be among the greatest insights into the religious life.

Dionysius the Areopagite (writings appear under this name, 475-525). Especially in his *Mystic Theology* lays the foundation for advanced prayer in the Christian devotional pattern.

Benedict (480-542) in *The Holy Rule* ties the devotional life into the details of monastic duty.

Bernard of Clairvaux (1091-1153) in *Sermons* stresses the imitation of Christ in each life situation.

Francis of Assisi (1181-1226) wrote nothing; but he inspired *Little Flowers of Saint Francis*.

"Meister" Eckhart (1260-1329) lays the basis for German mysticism in his *Sermons*.

John Ruysbroeck (1293-1381) in *Flowers of a Mystic Garden* shows one of the deepest insights into devotional living.

Gerard Groot (1340-84) wrote a *Spiritual Diary* upon which Thomas à Kempis' (1380-1471) *Imitation of Christ* was based.

Theologia Germanica (anonymous—written in the 14th century) was

published by Martin Luther in 1516-18.

Catherine of Sienna (1347-80) shows the deep spirit of an Italian woman in *Letters and Dialogues*.

Julian of Norwich (1343-1413) in *The Revelations of Divine Love* expresses the most beautiful of English devotional writings.

The Dark Night of the Soul by John of the Cross (1542-91) reflects the yearnings of a great Spanish mystic.

Jacob Boehme (1575-1624), the Protestant German cobbler, portrays his soul in *The Signature of All Things*.

Private Devotions by Lancelot Andrewes (1555-1626) with its pattern for a week's devotional living shows a penitent bishop during the reign of King James I.

Blaise Pascal (1623-62) in *Thoughts* gives the spiritual autobiography of a brilliant, though sometimes unhappy mystic.

Jeremy Taylor (1613-67) has left two spiritual gems in *Rule and Exercises for Holy Living and Holy Dying*.

George Fox (1624-90), founder of the Quakers, portrays his soul in his *Journal*.

Brother Lawrence (1611-91) in *The Practice of the Presence of God* weaves the devotional life into menial daily duties.

The classical devotional writing of the Spanish mystics comes from Miguel de Molinos (1640-97) in *The Spiritual Guide Which Disentangles the Soul*.

William Law (1686-1761) in *A Serious Call to a Devout and Holy Life* has influenced many a great Christian soul.

The Journal by John Woolman (1720-72) shows a Quaker tailor speaking vehemently against slavery and other spiritual wrongs.

Soren Kierkegaard (1813-55) in his *Journals and Purity of Heart* shows the anguish of a profound Danish spirit.

Apologia pro Vita Sua by Cardinal John H. Newman (1801-90) is the outstanding Roman Catholic spiritual autobiography of the 19th century.

The Selected Letters of Friedrich von Hügel (1852-1925) remains a spiritual classic.

A Testament of Devotion by Thomas R. Kelly (1893-1941) is a remarkable spiritual portrait of a Friend who passed from time into eternity at forty-seven years of age.

● Insights Into the Prayer Life

Rich is the contribution of contemporary writers who have carefully explored the devotional life. From this fellowship of scholars the following books, varied in their insights and scopes of interest, are invaluable:

Gerald Heard, *A Preface to Prayer*. (Harper, 1944)

W. A. Brown, *The Life of Prayer in a World of Science*. (Scribner, 1927)

Douglas Steere, *On Beginning from Within*. (Harper, 1943). *Prayer and Worship*. (Association Press, 1938)

Clarence Seidenspinner, *Form and Freedom in Worship*. (Willett, Clark, 1941)

W. L. Sperry, *Reality in Worship*. (Macmillan, 1925)

Von Ogden Vogt, *Modern Worship*. (Yale University Press, 1927)

H. N. Wieman, *Methods of Private Religious Living*. (Macmillan, 1929)

Friedrich Heiler, *Prayer*. (Oxford University Press, 1932)

G. A. Buttrick, *Prayer*. (Abingdon-Cokesbury Press, 1942)

Evelyn Underhill, *The Life of the Spirit in the World of Today*. (Dutton, 1922). *Worship*. (Harper, 1937)

Rufus Jones, *Studies in Mystical Religion*. (Macmillan, 1909). *New Studies in Mystical Religion*. (Macmillan, 1927)

F. von Hügel, *The Life of Prayer*. (Dutton, 1929)

William James, *The Varieties of Religious Experience*. (Longmans, Green, 1902)

B. E. Meland, *Modern Man's Worship*. (Harper, 1934)

Rudolf Otto, *The Idea of the Holy*. (Oxford University Press, 1923)

Georgia Harkness, *Religious Living*. (Association Press, 1940)

● Prayers for Daily Devotional Use

Books of prayers and patterns for daily devotional living, deep in the feel of saintliness, include the following:

E. Stanley Jones, *Abundant Living*. (Abingdon-Cokesbury Press, 1942).

The Way. (Abingdon-Cokesbury Press, 1946)

Philippe Vernier, *With the Master*. (Fellowship Publications, 1943)

Clarence Seidenspinner, *Our Dwelling Place*. (Abingdon-Cokesbury Press, 1941)

H. E. Fosdick, *The Meaning of Prayer*. (Association Press, 1915)

W. E. Orchard, *The Temple: A Book of Prayers*. (Dutton, 1918)

S. E. Fox, *A Chain of Prayer Across the Ages*. (Dutton, New American Edition, 1943)

M. P. Noyes, *Prayers for Services*. (Scribner, 1941)

G. A. C. Shrigley, *Daily Prayer Companion*. (Foster & Stewart, 1947)

John Hunter, *Devotional Exercises*. (Dutton, 1915)

Hugh Cameron, *Prayers for Use in Public Worship*. (Alexander Brunton, 1921)

The Kingdom, the Power, and the Glory. (Oxford University Press, 1925)

E. M. McKee, *Communion With God*. (Harper, 1922)

James Martineau, *Home Prayers*. (Longmans, Green, 1891)

John Watson, *Prayers and Services*. (Publication Committee, 1909)

Samuel McComb, *A Book of Prayers*. (Dodd, Mead, 1917)

C. L. Slattery, *Prayers for Private and Family Use*. (Macmillan, 1922)

F. C. Peabody, *Prayers for Various Occasions and Needs*. (Houghton Mifflin, 1930)

Margueritte H. Bro, *Every Day a Prayer*. (Willett, Clark, 1943)

C. C. Morrison—H. L. Willett, *The Daily Altar*. (Willett, Clark, 1918)

Walter Rauschenbusch, *Prayers of the Social Awakening*. (Pilgrim Press, 1909)

W. A. Knight, *Prayers Ancient and Modern*. (J. N. Dent, 19th century)

R. E. Diffendorfer, *Thy Kingdom Come*. (Missionary Education Movement, 1914)

Prayer books edited by the various denominations of the Christian churches.

● Let Us Pray—in Lent, 1948!

As Jesus kept "the first Lent" for forty days in prayer in the wilderness, he dedicated his life to the coming reign of God in history. Jesus was a saint—yet more than a saint! If we are to emulate him and revere him as the Lord of history in Lent, 1948, is there any higher way to portray such attitudes than to dedicate ourselves to sainthood—both by prayer and the study of prayer and pray-ers? Let us pray!

Our Pulpit Binder

Don't lose any copies of the *Pulpit*. Our special Binder will keep them safe, and will aid you in bringing together, through the years, a valuable Anthology of Preaching.

The Binders are of special construction, durable, attractive. Each Binder will hold 24 issues (two years).

The price is \$1.15 delivered.

The Pulpit

407 S. Dearborn St., Chicago 5



WHO'S WHO IN THIS ISSUE



From 1920 until a few months ago Rev. EDGAR DE WITT JONES ministered at Central Woodward Christian Church in Detroit, Mich. Since his recent retirement he lives at Pleasant Ridge, Mich. In addition to giving occasional addresses he gives much time to writing. Next fall Harpers will bring out a new book of his entitled *Abraham Lincoln and the Preachers*. Among his earlier books were: *This Great Business of Preaching*, *American Preachers of Today*, *Lords of Speech* and *A Man Stood Up to Preach*. Before going to Detroit, Dr. Jones was minister of First Christian Church, Bloomington, Ill., for sixteen years. He was president of the Federal Council of Churches, 1937-38.

Rev. RALPH W. SOCKMAN has been minister of Christ Church (formerly Madison Avenue Methodist Church), New York, since 1917. He has been a director of Union Seminary and of New York University, and a trustee of Ohio Wesleyan and Drew universities, and has been chairman of the World Peace Commission of the Methodist Church since 1928. Dr. Sockman has for many years had a nationwide hearing through his radio broadcasts and has published many books, the latest of which is *Date With Destiny*.

Dr. SAMUEL W. BLIZZARD, Jr., is assistant professor in sociology and rural sociology at the Pennsylvania State College. He previously taught at Cornell University and at the College of Wooster. He has served pas-

torates in New Jersey and Maryland and has preached in several college and university chapels.

Rev. JOHN LEIGHTON STUART sailed in 1904 to China as a missionary of the Southern Presbyterian Church. He was assigned to Hangchow and took up country evangelism in the field in which his parents were engaged. In 1914 he was called to the New Testament department in Nanking Theological Seminary, and five years later became president of Peking University. During the recent war period Dr. Stuart was a prisoner of the Japanese in Peiping for almost four years. In 1946 he was appointed by President Truman as U. S. ambassador to China. He is greatly beloved by both Chinese and Americans all over China and has enjoyed close relations with Generalissimo and Madame Chiang Kai-shek for many years.

Rev. PETER H. PLEUNE has been minister of the Highland Park Presbyterian Church in Louisville, Ky., for many years. He had his later education at Hope College, Holland, Mich., and in New Brunswick Theological Seminary in New Jersey.

Dr. THOMAS S. KEPLER is professor in the department of New Testament of the Graduate School of Theology of Oberlin College.

Rev. H. H. SCHOOLEY is minister of the Church of the Mediator, Providence, R. I.

TITLES AND TEXTS



WHAT PULPIT READERS ARE PREACHING ABOUT

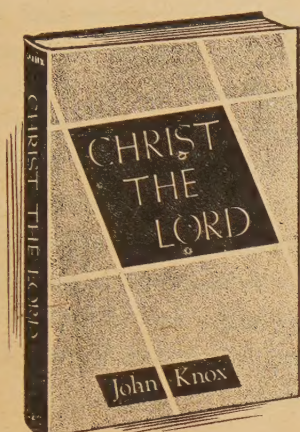
- CHARLES F. KESTING, St. John's Evangelical and Reformed, Detroit, Mich. "Is Your Religion Only a Remnant?" Isa. 44:17—"... and the residue he maketh a god; he falleth down unto it and worshipeth."
- D. W. CHARLTON, Mt. Olivet Methodist, Manteo, N. C. "A Way or The Way." Isa. 55:8—"For my plans are not your plans, nor your ways like my ways ... so the Eternal One declares." John 14:6—"Jesus said unto him, I am the Way ... no man cometh unto the Father but by me."
- A. C. WARNER, Congregational, Wakonda, S. D. "Men of Shrinking vs. Men of Faith." Heb. 10:39—"Those who shrink back ... those who have faith." (R. S. V.)
- ARTHUR O. KAUL, Lutheran Mission, Carrollton, Ill. "An Introduction to Jesus." John 1:29—"Behold the Lamb of God."
- WAYNE W. WITTE, First Presbyterian, Englishtown, N. J. "Faith or Fear?" Jer. 42:11—"Be not afraid of

- the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord; for I am with you to save you, and to deliver you from his hand."
- DAVID L. LONG, Market St. Methodist, Williamsport, Pa. "If He Had Not Come!" John 15:22a—"If I had not come ..."
- W. M. BLACK, Race Creek Baptist, Henderson, Ky. "Three Hard Words of Jesus." Luke 9:23, 26—"And he said unto all, If a man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed ..."
- Matt. 6:24—"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other."
- RAYMOND E. BALCOMB, Methodist, Holbrook, Mass. "Safety First!" Matt. 6:33—"Seek first his kingdom and his righteousness, and all these things shall be yours as well."
- JOHN F. C. GREEN, Evangelical Congregational, McKeesport, Pa. "The Great Amnesty." Luke 2:14—"... good will toward men."
- HOMER A. NEFF, First Presbyterian, Willard, O. "A Man Who Wanted to See God." John 14:8—"Philip said to him, Lord, show us the Father, and we shall be satisfied." (R. S. V.)
- WILLIAM B. GOULD, South Methodist, Middletown, Conn. "Builders of the Temple." II Cor. 6:16—"Ye are the temple of the living God as God hath said, I will dwell in them; and I will be their God, and they shall be my people."

FOR YOUR SERMON AND TEXT

.....
Title of sermon
.....
Text used (write out the text)
.....
Name of minister
.....
Name of church
.....
Address

'One will search long for a treatment of the subject which is so lucid, honest and reverent'—says *Religion in Life* of



CHRIST THE LORD: John Knox

OTHER SIGNIFICANT COMMENTS

"The book's scholarship is itself a witness to the faith that is altogether sincerely and beautifully spoken." *Advance*

"Reveals a finely balanced combination of accurate scholarship and profound appreciation of spiritual values." *The Pastor*

"The theme is handled with reverence and the literary quality is excellent." *United Presbyterian*

"In John Knox's writings there is a deep earnestness that has been growing with the years." *E. G. Homrighausen*

"A good book that says good things well." *United Church Observer*

"You cannot read this book without saying to yourself: This is the Christian faith; we must possess it and proclaim it today." *Charles Clayton Morrison*

The meaning of our Lord for the early Christian community. How he was remembered, known still, interpreted. A stimulating book for Lenten study.

\$2.00

Every Day a Prayer

MARGUERITTE H. BRO. "A thrilling series of high spiritual adventures showing the reader that each day may be made a prayer. An excellent book for family devotions." *Presbyterian Tribune*

\$1.50

The Daily Altar

WILLETT-MORRISON. Wherever religious books are sold, *The Daily Altar* is found. Still in demand by those who like a book of devotion which is thoughtful, reverent, of literary quality.

\$1.00

1000 Quotable Poems

THOMAS CURTIS CLARK, Compiler. This anthology has probably done more to bring poetry into the service of religion than any other book. Of the more than 1,000 poems presented, there are literally hundreds attuned to Lenten thinking and meditation. Nearly 100 poems for special days and seasons, and an inspiring section of poems on Immortality.

\$3.00

A Christian Global Strategy

W. W. VAN KIRK. In the face of the growing paganism throughout the world—one hope: That the church take the Gospel seriously and apply its teachings in every realm of life.

\$2.00

The New Leviathan

PAUL HUTCHINSON. "Leviathan," state totalitarianism, threatens the world. The church must now take with new seriousness its responsibility to act as monitor to the State concerning the requirements of the moral law.

\$2.00

Minister's Service Book

J. D. MORRISON. Has taken first place in its field. The 100 pages on marriage and funeral services alone are worth the price of the book.

\$1.50

Let Not Your Heart Be Troubled

J. D. MORRISON. Scriptures, meditations, poems, prayers for those who are ill and other shut-ins.

50 cents

AT YOUR FAVORITE BOOK STORE

WILLETT, CLARK & CO. 37 W. Van Buren St., Chicago 5

Have Your Own Parish Magazine

SUPPLEMENT personal work among your people with a Parish Paper. It extends your personal influence and promotes greater good. It advertises your church and increases attendance. It builds good will and adds to the prestige of pastor and parish. It keeps the membership informed of church activities. The least embarrassing medium for appealing for necessary financial help, it reaches more people than your voice can, and brings response even from non-members. We make it easy for you to publish a parish paper.

Regardless of the denomination, size or location of your church, you can use a regular publication to advantage, through our helpful service.

For more than twenty years we have specialized in preparing and producing parish papers for churches everywhere. We originated the idea. Because of standardization—mass production; large equipment, a thoroughly trained organization, we are able to print and ship weekly papers within twenty-four hours and semi-monthly papers within forty-eight hours after receiving your copy.

THE COST IS ABOUT ONE-THIRD OF WHAT YOU WOULD PAY A LOCAL PRINTER.

You can publish a parish paper without it costing you a cent. In fact, you can make

it add to church income, as we will readily demonstrate.

You may order any number of pages, from 4 to 36 or more, for weekly semi-monthly, monthly, or quarterly distribution.

You may select a design from any number of designs—all attractive and appropriate—for the front of your paper.

Our parish magazines are beautifully printed and illustrated on a good quality of paper. You'll wonder how we can produce such exquisite publications at the low prices.

For samples, prices, full particulars of our service, and the helpful PARISH PAPER MANUAL containing detailed explanation of publishing procedure, just fill out and mail the coupon. Do it NOW. No obligation, of course.



A PARISH PAPER INCREASES ATTENDANCE
MAKES PASTORAL CALLS
KEEPS THE COMMUNITY INFORMED
VISITS THE SICK AND INFIRM
CONQUERS INDIFFERENCE
ENCOURAGES CHURCH WORK
AIDS CHURCH FINANCES

The National Religious Press
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

USE THIS COUPON

The National Religious Press,
Grand Rapids, Michigan.

Name.....

Street.....

City.....

TP.....

State.....